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MINUTES

OF THE

PROCEEDINGS

OF THE

TEN ISLANDS BAPTIST ASSOCIATION

HELD WITH THE

CHURCH AT ASHVILLE,

IN ST. CLAIR CO., ALA.,

On September 24th, 25th and 26th, 1859.

Howard College Library

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ROME:

PRINTED AT MASON'S FAST PRESS JOB OFFICE.

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SCALE OF THE CHURCHES.

NAMES OF CHURCHES.	COUNTIES.	POST OFFICE.	PASTORAL SUPPLY.	CLERKS.	Baptized, - -	Rece'd by Letter.	Dismis'd by Letter	Excommunicat.	Restored, - - -	Deaths, - - - -	Colored, - - - -	Total, - - - - -	Minutes, - - -	Assoc'n Purpos.	Indian Mission.	Domestic Miss.,	Church Mission,
1. DISTRICT.																	
Sulpher Spring,	Calhoun,	Morrisville.	M. Hendricks.	J. T. Finley,	2	5	5	1				79	2 00	3 25		14 00	1st.
Oak Bowry,	"	"	Wm. McCain,	A. Willingham	15	2	22		1	2	5	166	2 50	2 50			2nd.
Cain Creek,	"	Oxford,	Gordon Mynatt,	J. J. Baugh,	1	14	4	1			3	72	2 00	1 50			1st.
Mount Zion,	"	Alexandria,	J. J. D. Renfroe.	Jno. M. Crook.	3	3	11	1			140	300	4 00	2 00			3rd.
Snowe's Creek.	"	Oxford,	J. Williams,	E. D. Allen,	1	3	9					36	1 50	1 00			2nd.
Zion Hill,	"	White Plains.	E. T. Smyth,	D. Heifner,		4	4	1		1		59	2 00				4th.
2. DISTRICT.																	
Friendship,	Blount,	Walnut Grove,	Wm. Wright,	W. Culberson,			2					11	50				3rd.
Zion,	De Kalb,	Atwood,	A. B. Smith,	M. M. Johnson,		2	1			2		21					4th.
Clear Creek,	St. Clair,	Bennetsville,	R. H. Ramsay,	L. Ramsey,	1		1					37	1 00				1th.
Pleas't Valley.	"	Blairsville,			1		4	1				15	40				3rd.
Greensport,	"	Greensport.	S. Woodruff,	J. M. L. Wood,			3	1			7	50	1 50				3rd.
Ashville,	"	Ashville,	J. A. Collins,	J. Hodges,	2		1				14	79	2 00	2 00			2nd.
Macidonia.	"	Greensport.	Jas. D. Reed,	W. Barnett,	1	10	8	1				29					3rd.
Antioch.	"	Ashville,	R. H. Culberson.	A. J. Steel,	1		9					21	1 10	50			1st.
Refuge,	"	Broken Arrow,	H. W. Inzer,	S. Braden,	2					1		32	1 00				1st.
M't Vernon,	"	Bennetsville,	R. H. Ramsey.	A. E. Sheriff,	4	3	1					19	80	50			3rd.
3. DISTRICT.																	
Jacksonville,	Calhoun,	Jacksonville.	A. E. Vandivere,	G. C. Whatley,	53	22	5			2		169	1 50	1 50		2 50	2nd.
PostoakSpring.	"	Alexandria,	T. P. Gwinn.	R. W. Draper,	8	7	11	1	1		6	82	1 50	1 50			2nd.
Hebron,	"	"	" "	S. Lipscomb,	2	2	5	1			9	72	1 50	2 00	5 00	5 00	4th.
Mount Gilead,	"	Mount Polk,	S. Woodruff,	M. Dickinson,	6	5	6	2	1	2	5	81	2 00	1 10			1st.
Ohatchee,	"	" "	E. T. Read,	Jno. Richey,	1	7	22	1		1	4	89	2 00				3rd.
Pilgrim's Rest,	"	" "	W. Chandler,	Wm. Morgan,	20	2	1					41	1 00	60			1st.
Smyrna,	Cherokee,	Hokes Bluff,	S. R. Hood,	T. Hodges,	2						2	32	1 00	50			3rd.
Coove Creek,	"	Water Cure,	S. H. Hodges,	C. J. Word.	9	6						23	1 00				3rd.
					135	99	135	12	3	11	195	1618	33 80	20 45	5 00	21 50	. .

MINUTES.

Baptist Church, at Ashville, St. Clair Co., Ala., September 24th, 1859.

Pursuant to adjournment, the Ten Islands Baptist Association of churches, met this day at this place.

The introductory sermon was preached by Eld. E. T. Smyth, from 2nd Cor. 5th cha. v. 18, "And all things are of God who hath reconciled us to himself, by Jesus Christ, and given to us the ministry of reconciliation."

After recess one hour, the messengers met in the church-house, and were called to order by the former Moderator, and after solemn prayer was offered by Eld. Silas Witt, the roll of the churches was then called by the Clerk, when letters from the churches were presented and read by brethren Jno. M. Crook and G. C. Whatley, and the names of the messengers were thus recorded:

1st. District.

Sulphur Spring: Eld. G. D. Johnson, J. Y. Henderson, and William T. Green.

Oakbowery: R. A. Ingram*, W. B. Cawthan, and L. L. Swink.

Cain Creek: Matthew Allen, Daniel Nunalley, and J. J. Baugh*.

Mount Zion: Jno. M. Crook, Linsey Weaver, and S. J. T. Whateley.

Snowe's Creek: Eld. T. P. Gwinn, William Clark, and E. D. Allen*.

Zion Hill: Eld. E. T. Smyth, T. K. Cook*, and Elias Coob.

2nd District.

Friendship: Henry Cooper and William Culberson*.

Clear Creek: Wm. Ellis, L. Ramsey, and P. A. J. Harris.

Zion: Eld. R. H. Ramsey, Wm. Noble, and S. A. Cooper.

Pleasant Valley: J. T. Driskill, Daniel Mooney, and John A. Morris.

Greensport: Eld. J. D. Reid, T. J. Howard, and A. B. Dobbs*.

Ashville: Redding Hodges, George Robinson, and Littleton Yarbrough.

Macidonia: Nathaniel Bice, Holland Nash, and Saml. Johnson.

Antioch: J. S. Clemons, J. T. Steel, and J. Temes.

Refuge: W. Truss, Jesse Davis, and General Davis.

3rd District.

Jacksonville: Eld. A. E. Vandivere, G. C. Whatley, and Jesse F. Crook.

Postoak Spring: John Vice, B. F. Brown, and J. A. Glenn.

Hebron: Eld. Silas Woodruff*, Smith Lipscomb, and George A. Britton.

Mt. Gilead: Michael Dickinson, Jno. Dickinson, Eld. Paul Castleberry, and Eld. Philip Archer*.

Ohatchee: E. T. Read, C. Hester, and Jas. Vinson.

Pilgrim's Rest: Eld. William Morgan, John Weemes, and John Cunningham.

Smyrna: Eld. S. H. Hodges, Jas. Glenn, and Thompson Hodges.

The Association next, by ballot, proceeded to elect a Moderator and Clerk, which resulted in the election of Eld. T. P. Gwinn, Moderator, and E. T. Read, Clerk. After a few remarks by the Moderator, he opened the door of this Association for the reception of letters from petitionary churches, thereupon the following newly constituted churches, to wit: Mt. Vernon with messengers (i. e.) John B. Johnson, John P. Bearden, and Noah Sheriff, presented a letter; also Coove Creek, by messengers Jas. Wesesn, A. L. Pope, and C. L. Word, presented a letter, which were read, and, upon examination, being found sound in the faith of the Gospel, were received and the right hand of fellowship in behalf of this body, by the Moderator, was extended.

On motion and second, invited Eld. J. A. Collins, financial secretary of the East Alabama Baptist Convention, in his official capacity, to a seat with this body.

The call was then made for correspondence of sister associations with this body. Eld. J. H. Baker, with letter and minutes from the Canaan Association, came forward; Eld. H. Moore having been, on account of an afflicted child, called away before our organization.

Eld. Silas Witt, from Tallashatchee, Eld. A. B. Smith, and brother Obediah Hester, from Cherokee, with a letter, likewise Elds. M. Hendricks, J. A. Collins, and William McCain, with a letter and minutes from the Coosa River Association, came forward, all of whom were gladly received and commended to the affectionate regards of this Association. Regular standing committees were then appointed thus:

To arrange religious services during the session:—R. Hodges, Thos. Bowlin, George Robinson, S. J. T. Whatley, John Dickinson, and Littleton Yarbrough.

On Finance:—Jno. M. Crook and Linsey Weaver.

On Districts:—A. E. Vandivere, Jesse F. Crook, and Daniel Nunalley.

On Documents and Publications:—E. T. Smyth, Jas. D. Reed and Matthew Allen.

On motion and second, appointed G. C. Whatley Treasurer of this body.

On motion and second, the Committee on Finance are instructed to take contribution and pledges from the churches of this body and any other persons in aid of the Missionary enterprizes of the East Alabama Baptist Convention.

After prayer by Eld. M. Hendricks, the Association adjourned until 8½ o'clock Monday morning.

On Saturday, preaching at the church house, by Eld. J. H. Baker. On Sabbath, at 9 o'clock, A. M., the pulpit at the same place was filled by Eld. Silas Witt, and a most acceptable mes-

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sage upon the manner of God's love to our sinful race, was received by the attentive ear of a crowded and waiting audience. He was followed by Eld. A. E. Vandivere, in the annual missionary sermon of this Association, in which much edification upon the call to the ministry and duties of the churches, were received to the pleasing approbation of many.

In the afternoon the pulpit was occupied by Eld. E. T. Smyth, to joyous acceptance and christians were made to bless God for their renewed hopes of a happy immortality, and we pray the Lord of the harvest, that this days labors may redound to his name's glory.

On Monday morning, 9 o'clock, the Association met, as purposed. After prayer by Eld. E. T. Smyth, proceeded to business, called the roll, and noted absentees thus*.

On motion and second, the Clerk read the rules of decorum of this body.

Appointed standing committees as follows, whose reports is to be made to the next session of this body:

On religious instruction to colored persons:—Matthew Allen, S. J. T. Whatley, and William Clark.

On Domestic Missions:—Elds. E. T. Smyth, R. H. Ramsey, and J. D. Reed.

On Temperance:—E. T. Read, Jno. M. Crook, and J. T. Driskill.

On Sabbath Schools:—Elds. A. E. Vandivere, E. T. Smyth, and Linsey Weaver.

On the importance and excellency of a Bible class in each Church of this body:—G. C. Whatley, L. L. Swink, and John Dickinson.

Appointed correspondence to the sister Associations as follows:

To Coosa River.—Elders E. T. Smyth, J. D. Reed, P. Castleberry, T. P. Gwinn, and brethren L. L. Swink, T. Hodges, Jesse Davis, and H. W. Truss.

To Tallashatchee.—Elders J. D. Reed, E. T. Smyth, T. P. Gwinn, and E. T. Read.

To Cherokee.—Elders J. D. Reed, E. T. Smyth, T. P. Gwinn, and E. T. Read.

To Canaan.—E. T. Read and G. C. Whatley.

Relative to Wills Creek, awaite the responce of that Association to the suggestions hitherto tendered to that body.

To the Annual session of the East Alabama Baptist Convention, to be held with the Baptist Church at Columbianna, Shelby county, Alabama, on Friday before the 3rd Sabbath in July 1860: Elders E. T. Smyth, J. D. Reed, J. H. Ramsay, T. P. Gwinn, and brethren G. C. Whatley, E. Read, Jno. M. Crook, Daniel Nunally, E. T. Read, S. J. T. Whatley, George Robinson, and Thompson Hodges.

Instructed the Clerk to write a letter of correspondence to sister Associations.

Determined that the next session of this body be held with the Church at Ohatchee, Calhoun county, Alabama, on Saturday be-

fore the 4th Sabbath in September 1860.

Elected to preach the next introductory sermon before this body, Elders Silas Woodruff and R. H. Ramsey, alternate; to preach the Missionary sermon, E. T. Smyth and E. T. Read, alternate.

Called for the report of the Board of Trustees of the Ten Islands Baptist Male School at Jacksonville, Ala. Received, read and adopted the same, and marked it in the appendix of exhibits, A.

Moved to suspend the rules of this body, and motion prevailed in order that Eld. J. A. Collins, Financial Secretary of the East Alabama Baptist Convention, make a statement to this body upon Missions and the superanuated ministery within the bounds of the Convention.

Whereupon the Association was deeply impressed with the details of the speaker's personal observations within the country, embraced by the Convention, the necessity of active exertions by the denomination in carrying out the benevolent objects of the Convention. Allusions to our early history in this country, connected with the labors of our aged heralds of the Cross, were sufficiently made to impress a lively sense of providing for the wants of our aged brethren in the ministery, who are unable to sustain themselves.

Upon motion and second, to take up a contribution and pledges for this object, for the benefit of Elders Silas Witt and Philip Archer. The following is the result:

To Eld. Silas Witt.

S. Lipscomb,	$ 1 00
John Vice,	50
George Robinson,	1 00
Eld. A. B. Smith,	1 00
W. T. Green,	1 00
J. Y. Henderson,	1 00
G. C. Whatley,	5 00
E. T. Read,	5 00
Mrs. Nannie Dill,	5 00
Jas. M. Harper,	50
Eld. E. T. Smyth,	10 00
Daniel Nunally,	1 00
Redding Hodges,	1 00
H. A. Steel,	50
Matthew Allen	1 00
Jesse Hunsucker,	1 00
Privately paid,	7 00
Total paid Cash,	$42 50

Pledged to Pay S. Witt.

J. T. Driskill,	$ 50
E. Read,	5 00
Mrs. Susan Wood,	5 00
Mrs. Montgomery,	5 00
Eld. R. H. Ramsey,	1 00
" J. A. Collins,	2 00
" J. D. Reed,	1 00
Jno. Dickinson,	2 50
Total pledged,	$22 00

To Eld. Philip Archer.

Nathaniel Bice,	$ 50
J. Harper,	50
Eld. T. P. Gwinn,	2 00
Roger M. Williams,	1 00
Rowland Hood,	1 00
Mrs. Nannie Dill,	5 00
S. Lipscomb,	1 00
Matthew Allen,	1 00
John Vice,	50
George Robinson,	1 00
Eld. A. B. Smith,	1 00
Thompson Hodges,	2 50
B. F. Brown,	1 00
Eld. J. A. Collins,	2 50
R. Hodges,	1 00
H. A. Steel,	50
Total paid Cash,	$22 00

Pledged to Pay P. Archer.

Mrs. Susan Wood,	$ 5 00
G. C. Whatley,	5 00
Jno. M. Crook,	10 00
Eld. R. H. Ramsey,	1 00
J. Dickinson,	2 50
E. Read,	5 00
Eld. Jas. D. Reed,	1 00
Total pledged,	29 50
Total pledges & Cash,	$116 00

On motion and second, directed that the amount, taken by contribution from the congregation on Sabbath, as missionary funds, be paid to the Financial Secretary of the East Alabama Baptist Convention.

Called for the Report on Finance, received, read and adopted, and marked. E.

On motion and second, asked the Financial Secretary of the E. A. B. Convention, to make to the Clerk of this Association a report of contribution in this body up to date. Accordingly the Clerk received a report of the Financial Secretary of the East Alabama Baptist Convention, which can be seen at exhibit J.

Called for report from the Treasurer; read and adopted the report, and marked it C.

The Committee on Districts report no alteration, but add the newly received Church, Coove Creek, to the 3rd district, and Mt. Vernon to the 2nd district, of this body.

Called for the report upon Religious Instruction to colored people, received and adopted the same, and marked it D.

Called for report on Domestic Missions, read, received and adopted, and marked E.

Call for report on Temperance, read, received, and adopted, and marked it F.

Called for report on Sabbath Schools, read, received, and adopted, and marked it G.

On motion, read, received, and adopted the report on the importance and excellence of a Bible Class in each Church of this body, and note it with H.

Called for report on Documents and Publications, read, received and adopted the same, and marked it I.

UNION MEETINGS.

First District.—At Mt. Zion, Friday before the 5th Sabbath in July, 1860.

Second District.—At Clear Creek, Friday before the 4th Sabbath in August, 1860.

Third District.—At Pilgrim's Rest, Friday before the 1st Sabbath in August, 1860. (Union Meeting 3rd District ask to be published the churches of this District, send five messengers to the Union Meeting.)

On motion and second, the Treasurer is instructed to pay off the Clerk's draft, for printing minutes, and postage, and ten dollars for attending to the same.

Resolved, That the funds, called Associational, be divided by the Treasurer to the messengers, according to the time thus spent.

Resolved, That the Clerk is hereby appointed general agent for the distribution of the minutes among the churches.

Resolved, That the Clerk is instructed to have printed with this minute, the Constitution, Abstract of Principles, and Rules of Decorum of this Association.

Resolved, That the Clerk is instructed to have printed 800 copies of these minutes, in a neat, typographical form, and that he

has permission to fill up the blank pages of the binding of the minutes with such matter, as he may select.

Resolved, That we return our thanks to our Heavenly Father for his care and protecting providence over us, during our session, and for the kind reception and general entertainment we have met with at the hands of our brethren and friends of Ashville.

Having gone through the business of the Association, the old hymn "Children of the Heavenly King," was sung, during which the brethren gave each other the parting hand with grateful thanks to God, for the harmony and brotherly love, which so much prevailed throughout the session. After prayer by Elder J. A. Collins, the Association was adjourned to the time and place appointed.

Thus we took the hand and departed to our homes, without knowing that we shall meet again in time. But for our comfort, we call to memory the sentiment, embraced in these lines :

"However long it seems to me,
The slumber of the grave shall be;
I shall know them again, 'midst the countless throng,
Who shall bear their part in the seraphim's song."

T. P. GWINN, *Moderator.*

E. T. READ, *Clerk.*

APPENDIX OF EXHIBITS.

EXHIBIT A.

The Board of Trustees, appointed by the body for the Baptist Male School, beg leave to report :

That at the commencement of this year the Board of Trustees of the Jacksonville Academy requested our Board to unite the two schools, and they would give each denomination an equal number of Trustees. They accordingly elected as for Trustees, three Baptists, and the same number of Methodists, Presbyterians, and Episcopalians, as Trustees for the two schools thus united, and the trustees thus elected, met and chosed Mr. A. B. Seals, a regular Baptist, as a teacher. Your Board of Trustees have to regret that they are not able, at present, to carry on a prosperous school, entirely under the control of our denomination. They hope, the scheme will not *entirely fail*, and that at some future time, when the number of our population shall increase, and the town of Jacksonville shall be made accessible by rail road, and thus bring students from abroad, that this body may still take hold of the course of education, and build up a school in its bounds. But for the present, the Board ask to be discharged.

J. M. CROOK.
W. WHISENANT,
Q. C. WHATLEY.
G. B. DOUTHIT.
H. F. VERNON,
E. T. READ,
A. H. BORDERS,
A. E. VANDIVERE.
E. G. THORNTON,

Trustees.

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EXHIBIT B.

Financial Report.

The Committee on Finance beg leave to report, as follows:

CHURCHES.	Home Missions.	Indian Missions.	Minutes.	Association.
Sulphur Spring,	5 00		2 00	3 25
Oakbowery,			2 50	2 50
Cain Creek,			2 00	1 50
Mount Zion,			4 00	2 00
Zion Hill,			1 50	1 00
Friendship,			2 00	
Zion,			50	
Clear Creek,			30	
Pleasant Valley,			1 00	
Greensport,			40	
Mount Pleasant,			1 50	
Macedonia,			2 00	2 00
Antioch,			1 00	
Refuge,			1 00	60
Jacksonville,	2 50		1 00	1 00
Postoak Spring,			1 50	1 50
Hebron,	5 00	5 00	1 50	1 50
Mount Gilead,			1 50	2 00
Ohatchee,			2 00	1 10
Pilgrim's Rest,			2 00	
Smyrna,			1 00	60
Mount Vernon,			1 50	
Cove Creek,			1 00	30
Smyrna,			1 00	
	12 50	5 00	35 80	20 85

All of which is respectfully submitted.

JOHN M. CROOK.
LINSEY WEAVER.

EXHIBIT C.

Treasurer's Report.

The Treasurer to the Ten Island Association:
September 26th, 1858.

By collection on Sabbath,	$ 40 43
Received for Minutes,	31 85
For Associational purposes,	23 25
For Home Mission,	4 30
For Indian Mission,	2 00
	$101 83

Credit by amounts paid out.

Paid to William Minett,	$44 70
" " T. P. Gwinn,	7 70
" " E. T. Reed, for Minutes,	33 00
" " Jesse A. Collins upon order from E. T. Read, for services rendered,	10 00
	$95 40

September 23d, 1859.
Balance due and sent to the Association, ... $ 6 45—$ 6 45
All of which is respectfully submitted,

F. WOODRUFF, *Treasurer.*

EXHIBIT D.

Report on the Religious Instructions of the Colored People.

There is no duty which imposes a greater obligation on Southern Christians than the religious instruction of the colored people. This is a fact, admitted by all. Hence the only question for our consideration is, how can this be done most effectually? What means are necessary? What agencies can be employed consistant with the wholesome laws of the State, will be best calculated to accomplish this admitted obligation? Many of them can read the Scriptures for themselves, and with the privileges of stated preaching, this class is very well provided for, but a very large portion of them are ignorant of the important truths contained in the Word of God. Only the few facts, that their minds are uncultivated and in general less active than those of our race, can be collected from the preaching of the pastors of churches in the neighborhoods where they live. Our ministers have, for years, tried to remedy this defect in their religious instructions, by appointments for preaching exclusively to them in a manner more plain and simple, if possible, than to the Whites. In this way, your Committee believe, much good has been done, and would recommend the churches to aid and assist our preachers in continuing this course, by their presence, at least, without which they cannot legally discharge this obligation, no less important than delicate. But in conclusion, your Committee have come to the conclusion, that christian masters must lead the way in this work by reading to them the Word of Life, and giving to them explanations in the way most effectually, to fasten truth in the most durable and impressive manner, upon their minds. We are also of opinion that they could be advanced in knowledge, by regular catechelical instruction. Your Committee know of no book more suitable, or better adapted to this purpose, than one prepared several years ago, by Eld. A. W. Chambless, and published by the Southern Publication Society. Yet there are other books for the same purpose, and perhaps equally as good. We can then only advise our churches, to take this very important matter into consideration, hoping that they will do their whole duty in the promises.

EXHIBIT E.

Report on Domestic Mission.

The Committee to whom was referred the subject of Domestic Mission, have had the same under consideration, and instructed me to make the following report:

Missions, in the common acceptation of the term, means no more nor less than the sending out of the Gospel of Christ, and Domestic Missions properly means the sending out that Gospel in our own country, and amongst our neighbors, in contra distinction to Foreign Missions, which is the propagation of that Gospel in foreign countries. We believe there are none, who profess to love Christ, who have the boldness to oppose the spread of Christ's Kingdom in our own country. But there are a few who oppose the means, at present employed to effect that object. They say that money should not be used; that the Gospel should be free "without money and without price." It is certainly true, that the sinner receives the Gospel "without money and without price," but it is equally true, that the propagators of that Gospel have never, in any age of the world, been able, thus to extend the Kingdom of Christ. Look at the early christians—see the Apostle Paul, the great propagator of God's Word—he extended his Master's Kingdom far and wide, but he did it, through suffering and persecution, through peril by land and sea, and through imprisonment and chains. Tell me not then, that christianity can be disseminated without suffering, without toil, and without money. The brethren of old were instructed how to give their money. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him," "that there be no gatherings when I come." 1 Cor. 16th ch. 2nd v. It is idle to talk about doing anything without money—we can't build a church house, or a school house without money, much less travel and preach without money. "The laborer is worthy of his reward. You shall not muzzle the ox, which treads out the corn." In the ordinary transac-

tions of life, we never pretend to get a person to labor without pay, and why should we expect the preacher to go without pay?

We have not only to use money and labor, but it must be properly and correctly managed—it must be *concentrated*. One man can do but little—so with two or more—but when a great many concentrate their money, and under the blessings of God, who can tell the result? We rejoice that our denomination is the first to set on foot an organization which has for its object the extension of the Kingdom of Christ in our midst. The East Alabama Convention, an organization, occupying our territory, should engage our prayers, our best wishes, and *our money*. Look at the results of said organization in the short time it has been in operation. Its missionaries are now traveling the gorges of the mountains, hunting up the lost sheep of the House of Israel, and not a few are being converted by their labors. Let us all look to it, and see what we have done in this course—the best of us only get our victuals and clothes. If we get food and raiment, and do our christian duty, let us therewith be content. We live here but a short time, and shall it be said that we have never aided in sending the Gospel to others. Let us bear witness that we are Christ followers—let us recollect that actions speak louder than words—and let us not say, to the missionaries, be thou fed and clothed, and furnish not the things, that are necessary to feed and clothe them. If we do, we fall short of our duty? Oh! shall it be said, we have, any of us, lived a whole year, and paid nothing for the spread of the Gospel, when, perhaps, during the same time, we have spent our money in extravagance and folly? God forbid. Respectfully submitted.

G. C. WHATLEY, *Chairman*.

EXHIBIT F.

Report on Temperance.

Your Committee, to whom was refered the subject of Temperance, beg leave to submit the following report:

There has been so much said, and written on this subject, we fear we shall not be able to interest you, brethren. We suppose, all will admit Temperance to be a venture, this is most clearly set forth in the Scriptures, and if they are to be the guide in all things, why not obey them in Temperance as in other respects. Temperance is thus defined by one, "that virture which a man is said to possess who moderates and restrains his sensual appetite." Addison says: Temperance has those particular advantages above all other means of health. In order to obtain and practice this partial, we should consider it: 1st As a divine command; 2nd as a condusive to health; 3rd as advantageous to the powers of the mind; 4th as a defence against injustice, lust, imprudence, and poverty; 5th and lastly, the example of Christ should be a most powerful stimulus to it. Since the attention of the world has been turned to the effects produced upon the human frame by dstilled and fermented drinks, Temperance has assumed a new face in some sections of the country. We might add that it consists in the moderate use of things useful, and the total abstainence from those which are pernicious. On these principles a wonderful and happy reformation commenced in 1826, and, for a time, made considerable progress. But if we attempt proscription, the world will ask, what shall we drink? We reply, drink *water, pure water*. Water drinkers have more strenght and are more capable of induring hardships and fatigues, than those who use stimulating drinks. A number of British officers were taken by the Mahamedans in India, and thrown into prison, where they were allowed nothing but rice and water. Many of them had a disease of the liver, and after several years confinement, they came out and found themselves much higher in office, than when they left the armey, owing to the death of many that had used strong drink. But we cannot dwell alone upon the effects of this fell-destroyer upon the physical man, but would speak of its woeful effects upon our National Hall. Think of our Congress! Very many drink to the neglect of the trust committed to them. We might speak of our Legislative Department, judging of them at home; many of them drink there to their own hurt and the disgrace of the State. Do you see its effects in our social relations? Think of the amount of wives, and poor widows, and starving orphans, that are to be found in every direction of our country, pinched

with hunger and clad in poverty and wretchedness! Then think of our poor houses, filled with distress and ruin! Go to the Asylum, see the amount of insanity and idiotic suffering, very much of which had its origin in intemperance. But, say many, if the people will drink, they must suffer the consequence that follows. We might suppose, from what you say, you have no interest in this matter. You should feel an interest. Let us inquire in reference to these things: Who pays the salaries of our Judges? Who pays the officers of our prison houses? Who pays these large bills of our jailors? Is it not done by taxation? Are you a tax-payer? Then you are interested. Then think of the number of lives lost daily! Intemperance not only destroys the man, but the soul, also. We, perhaps, had better proposed the remedy for the worst of all evils, and in order to do this, we should commence at the fountain head. And many have recommended the various societies that have been found from time to time as the only hope of the world, but all of them have failed to remedy the evil complained of. Permit us to think and speak for ourselves. We are of the opinion that the world is but little the better, if any, that they have existed. It occurs to us, if it is constitutional to license the sale of ardent spirits, it would be equally as much so to raise the rates of tax upon said license. Also required bond and security sufficiently to cover all the damage growing of said traffic to the person buying and drinking. And not only the poor man that buys and drinks, but his family which would be the sufferer, of course. If this was the case and chiefly practiced, many that are now dealing out poison, would not be able to pay the tax nor give the security, and, of course, there would be fewer of those pits of iniquities in our country. We present another view of this subject, and we address ourselves to you, dear brethren. We should not encourage the making, or the sale, or the use, and suppress it in every way in our power. We should refuse to vote for any man who should attempt to gain his election by treating to ardent spirits. It devolves upon the Church to reform the world upon the subject of temperance. All of which is respectfully submitted.

A. E. VANDEVERE, *Chairman.*

EXHIBIT G.

Report on Sabbath Schools.

We cannot devote our time and attention to any subject of more importance than the mental culture and proper training of our children. This fact being admitted, we have only to enquire what kind of training, or what studies are best calculated to advance their inteersts through life, and prepare them for the life to come. Most assuredly there is no study so important as that of the Bible—the Word of God. As to the time best suited for this study or for the proper instruction of Bible classes, we would recommend the Sabbath. Previous to religious services, believing them as we do, that no other agency is better suited to instil into the minds of our children the truths of christianity than well-conducted Sabbath Schools. We would therefore recommend our churches to establish in their bounds Sabbath Schools and report their success to the next meeting of this body.

EXHIBIT H.

Report of the Committee upon the Importance and Excellency of a Bible Class in each of the Churches of the Ten Islands Association.

Who can estimate the inestimable blessings resulting from a knowledge of God's word and will as recorded in the Bible? At first thought upon the subject the overwhelming magnitude at once announced our inability of doing justice to the theme, but on second reflection we take courage remembering our brethren. only require some of the fruits of the knowledge of the word to be mentioned if perchance thereby it might influence the organization of Bible classes in the churches where at present they do not exist. We shall then only endeavour to bring along with us a specimen cluster from the branch at the brook of Eschol for the brethren to look upon.

We are truly at a loss where to begin a topic so momentous; it appears te be at the bottom of all that is good, wise, great, and useful in any of our lost and ruined race. Are we not indebted through a knowledge of the word, the spirit of life therewith to deliverance from barbarian wretchedness, from the pale of Paganism? Is not a knowledge of God's Word, the medium through which life and immortality is brought tolight? Can error be removed without truth? Can darkness be dispelled without light? If not, no more can man have saving faith in that of which he is ignorant. Truth is light. Truth to-day is truth through eternity. The more man examines and understands a pleasing and life-giving truth, the more his confidence. The more he confides in, it the more his conduct and life exemplifies the principles of his faith. Thus God's name is glorified. Man in his low estate enjoys a foretaste of Heaven. Christ's visible kingdom, composed of such persons, is the light of the world, by their correct reflection of the truth of God's Word; hence the necessity, the importance and excellency of any system organized in the churches, whereby correctly to teach the Word of God. the united intelligence of Christ's body awith thorough knowledge of his word, importes spiritual light. The efforts of this body, from proper impulses, has a saving influence upon the conduct of sinners, the mind of the Spirit is made known by the word. Is it not important to understand it? Is it important to escape the sting of death eternal? Is it important to escape the anathemies of sin's strenght, to embrace the truth, enter upon ineffable filicities of heavenly pleasure, with life everlasting, a son of the living God, perpetual youth and beauty? A knowledge and hope of these great rewards begin in an acquaintance with the Bible.

Is not this a subject of intense importance? Teach the word which makes this known to sinners, in the best possible manner; by the most approved system, if that is a Bible class in the Churches. O! how eager, how active and with what deep solicitude ought we to engage in this business of learning ourselves and teaching our children God's Word!

Brethren, if you are ignorant of God's Word, how shall you judge? Will you know the ministry of truth from the ministration of errors? How prove all things and hold fast that is good? If we would show the popular errors of the age, such as baptismal regeneration, sacramental grace, infant church-membership and their known affiliations, we must teach the Word of God without any regard to books of discipline catechism, formal rubricks and creeds of poor ignorant man. Without the knowledge of the Gospel, there can be no salvation, "for this is life eternal that they might know thee the only true God and Jesus Christ, whom thou hast sent." This knowledge is not at least acquired by miracle, but in the same way in which the knowledge of other things is obtained: by application of the understanding, by attention and diligence in study. The Bible, either directly or indirectly, is the only source from whence this information can be obtained. All who are saved must either read and understand personally themselves, or they must receive instruction from those who are acquainted with it. There is no regeneration without the Word of God, no eternal life without the knowledge of the true God and of Jesus Christ, and this knowledge can only be obtained from the Bible. Hence the importance of its study. It is not, however, a mere possession of this knowledge that will save the soul, yet the knowledge of the Savior must shine into the heart, and the sinner cannot be saved without it. "It pleases God by the foolishness of preching to save them that believes." "Shall we contend for the faith once delivered to the saints?" How know that faith without a knowledge of the Bible, or how make a sensible defence of the true light, without a knowledge of the flame? A lamentable defect of Bible knowledge is daily apparent in the circle where the christian religion is professed. How many good people are certain that things are taught in the Scriptures that neither they nor any one else can find there. The doctors of Divinity have told the people that things were in the Book of God, and they have in many instances taken it for granted that they had told them the truth. Through this medium grevious errors and fatal falsehoods have been palmed upon whole nations of men, before the means were afforded them through the art of printing, to search ihe Scriptures for themselves in opposing these long-standing errors, whose darkshades have covered in gloom so many ages—errors time honored and hallowed in the household words of educational prejudice.

We can only be successful by a careful, correct knowledge of the Word of God, with the liberty of conscience which we enjoy. Many families of good citizens in the precincts of our happy land hold with unshaken tenacity the traditions of the great Roman anti-christian power as they have come down to them through a beloved ancestry, for centuries past. The great and good, as reformers of Rome have admitted some facts in reference to apostolic usage, yet in practice they have also taught the usage of religious errors and therein betray their decent. If ever these wandering and erring brethren of American equality shall be reclaimed and embrace thewhole truth, in faith and practice, as it is in Christ-Jesus, it must be through the Missionary labors of the children of God in Christ, who have ever held and practised the usages of simplicity belonging to the Apostolic Church. To carry out this mission effectually, each brother must be equipped in the spiritual armory, have in possession the sword of the Spirit and so disciplined in the knowledge of God's Word, as to know well the use of spiritual weapons, adding to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, brotherly kindness, &c., from which dress there shall be fruit without bareness, light without darkness, love and not hatred, wisdom and not ignorance, joy without gloom. In view of such inestimable results from the practical and active exertions of a Bible class in each Church within our bonds, we cannot too impressively urge upon the congregations of the Lord's people, forthwith to organize within their assemblies a Bible class, or in other words a graduating class in Christ's military school, and that each member become a student—and that each student earnestly continue for the first honors of the class. Thus we will shortly possess—a well instructed, trained and disciplined army of the Cross—to go under our great captain, accomplishing the mission of his divine cause upon earth, going forth, conquering and to conquer, anticipating the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, over which his reign shall be for ever and ever.

Respectfully submitted.

E. T. READ, *Chairman.*

EXHIBIT I.

Report on Documents and Publications.

Your Committee, to whom was referred the subject of Documents and Publications, beg leave to submit the following Report:

As to Documents, we have, as we think, something worthy of imitation in the Letter of Correspondence of the Coosa River Association:

1st. In reference to their increased severality in the cause of Messias.

2nd. In their efforts to promote the cause of education in our midst, we would most ardently recommend to the favorable consideration of the friends of education the Talladega Baptist High School. under the supervision of Professor Wovree. We believe this institution every way deserving our confidence as a Denomination.

3rd. And as to Publications, we have from time to time recommended much more than has been read. We would most affectionately recommend the reading prayerfully of the Holy Scriptures, and take them as the rule of our faith and practice.

4th. You, dear brethren, are not ignorant of the fact of the strong efforts, now being made by Southern Baptists, to establish a thorough Baptist Sunday School Literature. Will you aid them by your prayers and contributions?

All of which is most respectfully submitted.

A. E. VANDIVERE, *Chairman.*

EXHIBIT J.

J. A. Collins' Report.

1859.

Pledges for Domestic Missions.

John Dickinson,.....	$ 2 50
Sulphur Springs,.....	9 50
Redding Hodges,.....	3 00
	$15 00

ASHVILLE CHURCH.

1858.

Domestic Missions.

Jno. W. Inzer, (paid).....	$2 00
Thos. Heyden, "	2 50
Mrs. Heyden, "	50
Dr. A. C. Crow, "	2 00
	$7 00

Redding Hodges, (paid).....	$ 5 00
B. G. Robinson, "	5 00
Jno. Dickinson, "	5 00
Geo. Wood, (life member)..	5 00
Mrs. Susan Wood, (paid)...	5 00
Eld. P. S. Montgomery,.....	5 00
J. H. Weatherly, (paid).....	1 00
	$31 00

To Support A. E. Vandivere.

Indian Mission Pledged.

Eld. E. T. Smyth,.....	$ 10 00
" J. H. Baker,.....	10 00
" Jas. D. Reed,.....	10 00
" P. S. Montgomery,...	10 00
" T. P. Gwinn,.....	10 00
" A. B. Smith.....	10 00
" J. A. Collins,.....	10 00
" A. E. Vandivere,.....	10 00
Mrs. Susan Wood,.....	10 00
" Nannie Dill, (paid)...	10 00
G. C. Whatley,.....	10 00
Jno. M. Crook,.....	10 00
Jno. Dickinson,.....	10 00
E. Read,.....	10 00
Linsey Weaver,.....	10 00
Jesse F. Crook,.....	10 00
Wm. J. Wisenant,.....	10 00
George Robinson,.....	10 00
L. Yarborough,.....	10 00
Jno: M. Crook,.....	5 00
Obediah Hester,.....	5 00
J. T. Driskill,.....	5 00
Eld. R. H. Ramsey,.....	5 00
G. W. Turner,.....	2 50
W. Green,.....	2 50
C. Cannon,.....	2 50
Miss S. T. Joiner, (paid)...	1 00
" T. Joiner, " ...	1 00
" Ann Alford,.....	1 00
Mrs. G. Robinson,.....	5 00
J. D. Hammins,.....	10 00
P. A. J. Harris,.....	2 50
Abram Green, (paid).....	5 00
S. J. T. Whatley,.....	10 00
Collections on Sabbath,....	22 00
Total,.....	$328 00

J. A. COLLINS,
Financial Secr. E. Ala. Convention.

CORRESPONDING LETTER.

Ashville, St. Clair County, Ala.

The Ten Islands Association, now in session at this place. sendeth christian salutation.

Dear Brethren:—We are glad with opportunity which presents itself of again corresponding with you in an associational letter with messengers.

We rejoice in the reception of the brethren, and the communications they bear from your bodies.

Much love and union of sentiment prevail with us upon the doctrine and ordinances of God's house.

Many of the churches in our bounds are alive to the obligations which rests upon them. Their contributions to Missionary objects have been larger than usual.

This is quite a pleasant session with us. We adjourn to meet at the usual time with the Church at Ohatchee, when we hope to meet your messengers again. May grace, mercy and peace through the great head of the church rest upon you, is the prayer of your sister.

T. P. GWINN, *Moderator.*

E. T. READ, *Clerk.*

ORDAINED MINISTES.

PHILIP ARCHER,	Peckshill,	Calhoun Co., Ala.
SILAS WOODRUFF,	Alexandria.	" " "
E. T. SMYTH,	White Plains.	" " "
A. E. VANDIVERE,	Jacksonville.	" " "
G. D. JOHNSON,	Morrisville.	" " "
T. P. GWINN,	Loydville,	" " "
S. H. HODGES,	Hoke's Bluff,	Cherokee " "
JAS. D. REED,	Greensport,	St. Clair " "
R. H. RAMSAY,	Atwood,	De Kalb " "

LICENTIATES.

JOSEPH M. JAMES,	Bennettsville,	St. Clair Co., Ala.
J. T. DRISKILL,	Blairsville,	" " " "
J. H WEATHERLY.	Morrisville,	Calhoun " "
PAUL CASTLEBERRY,	Alexandria,	" " "
H. R. CULBERSON.	McCluskey,	Blount " "
WILLIAM MORGAN.	Mount Polk,	Calhoun " "
ZACHARIAH WILKINS,	Alexandria.	" " "

THE EUNUCH'S BAPTISM.

The angel of Almighty God
Did unto Philip say:
"Arise and go upon the road.
The south and desert way."

And when he rose, and quickly went
The way he understood,
He found, as if by accident,
The Eunuch, as he rode.

The Eunuch just returning home,
Read the prophetic word
Concerning Jesus Christ, the son
Of the Eternal Lord.

The Eunuch in his carriage rode,
As Philip passed along,
Who asked him if he understood
What he had read upon.

The Eunuch instantly replied:
"How can I understand,
Except that some one should me guide?
Come sit thou at my hand."

The Eunuch says: "who is oppressed,
That here is so described?"
But Philip answered: "this is Christ,
Who has for sinners died."

This Philip and the Eunuch rode,
And each the gospel prized;
The Eunuch, seeing water, said:
"Can I not be baptised?

And Philip did to him reply:
"If thou dost now believe,
And dost, by faith, on Christ rely,
Thou mayest thus receive."

The Eunuch answered: "I believe
In Christ, the son of God;
And unto him myself I give,
To walk the narrow road."

To stop the chariot they command,
While water was in view;
And both into the stream descend,
As John and Christ did go.

And Philip did baptise the man,
According to the word;
Thus dipping or emmersing,
Like Christ the son of God.

Come all who would the Lord obey,
And follow Jesus Christ;
Rejoicing, then, go on your way,
Sealed by the Holy Ghost.